



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

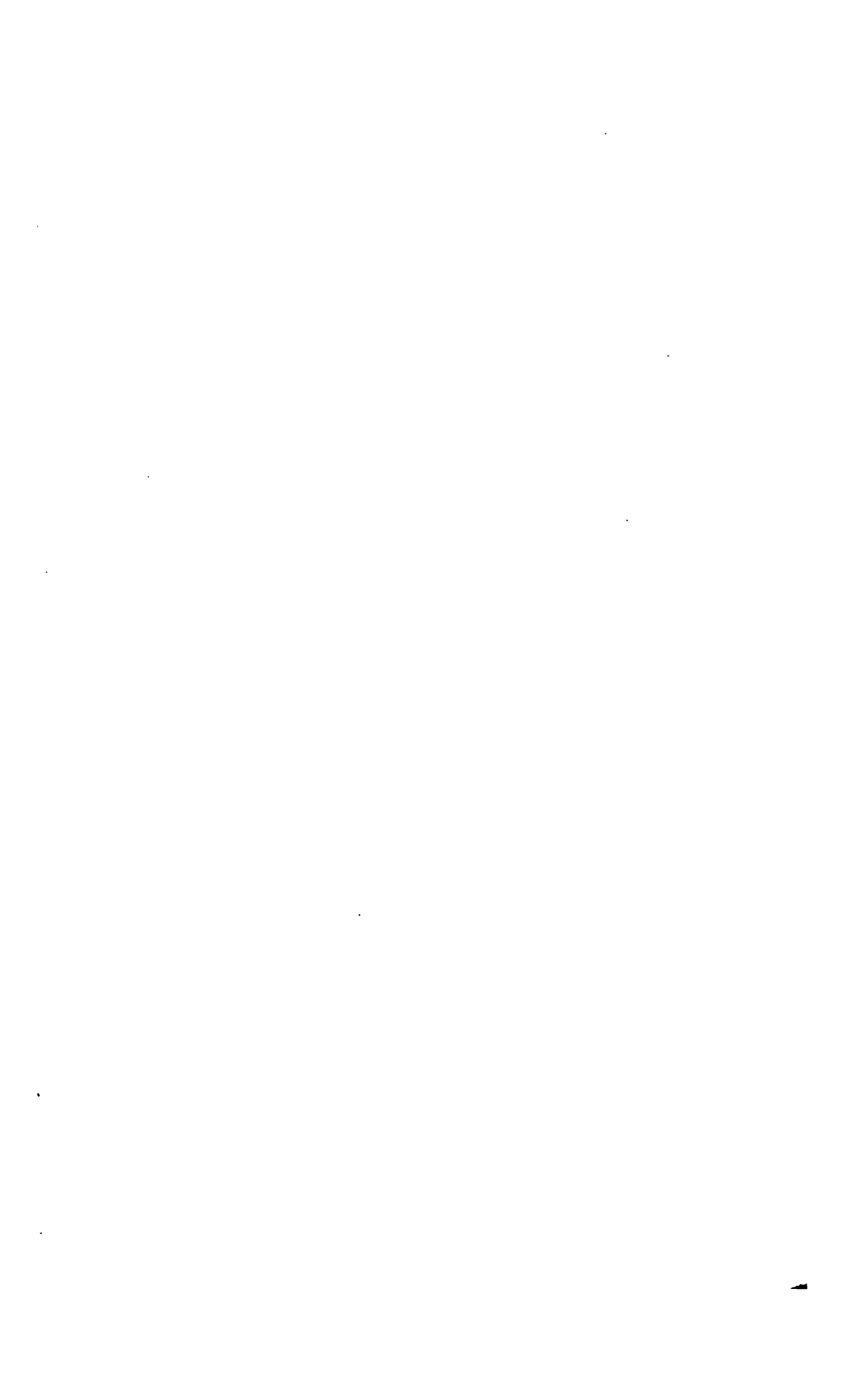
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

HARVARD UNIVERSITY



**LIBRARY OF THE
GRADUATE SCHOOL
OF EDUCATION**





*Ladies Society for the promotion of education
at the West*

THE

FIRST ANNUAL REPORT

OF

THE LADIES' SOCIETY

FOR THE

PROMOTION OF EDUCATION AT THE WEST:

PRESENTED BY THE BOARD OF MANAGERS,

AT THE

Annual Meeting in Boston, February 4th, 1847.

WITH AN APPENDIX, AND

ADDRESSES BY REV. J. H. TOWNE, AND REV. DR. WATERBURY.

BOSTON:

WELL-SPRING PRESS.

A. J. WRIGHT, PRINTER, NO. 2 WATER STREET.

1847.

LC 564

125

1847-

HARVARD UNIVERSITY
GRADUATE SCHOOL OF EDUCATION
MONROE G. GUTMAN LIBRARY

NOTICE.

Communications respecting Teacher's Locations, &c., to be addressed to Miss SARAH TUTTLE, Corresponding Secretary of the 'Ladies' Society for the Promotion of Education at the West," (post paid), Care of C. C. DEAN, Esq., 13, Cornhill, Boston.

Subscriptions, Donations, and all moneys requiring receipts, to be left with Miss CHARLOTTE A. JOHNSON, Treasurer of the "Ladies' Society for the Promotion of Education at the West," No. 7 Franklin Place, Boston.

ANNUAL MEETING.

THE FIRST ANNUAL MEETING of the "Ladies' Society for the Promotion of Education at the West," was held in the Park Street Vestry, February 4, 1847.

The Meeting was opened with an appropriate prayer by the Rev. MR. AIKEN, Pastor of the Park Street Church.

The Hon. WILLIAM T. EUSTIS, read the Report of the Board of Managers, after which the Rev. MR. TOWNE, of the North Union Church, and the Rev. DR. WATERBURY, Pastor of the Bowdoin Street Church, delivered Addresses.

The Reports of the Secretary and Treasurer were accepted, and the following Officers were chosen for the ensuing year.

Officers.

Mrs. SAMUEL HUBBARD, President.

Mrs. WM. G. LAMBERT, Vice-President.

Mrs. HENRY M. HOLBROOK, Vice-President.

Miss SARAH TUTTLE, Secretary.

Miss CHARLOTTE A. JOHNSON, Treasurer.

Managers.

Park Street Church—Mrs. WM. T. EUSTIS and Mrs. M. H. SIMPSON.

Bowdoin Street " —Mrs. MOSES L. HALE, and Mrs. J. BANCROFT.

Old South " —Mrs. CHARLES STODDARD, and Mrs. PICKENS.

Essex Street " —Mrs. WILKINSON and Mrs. STEELE.

Pine Street " —Mrs. ELIPH. KIMBALL and Mrs. WILLET.

Suffolk Union Church—Mrs. ALDEN and Mrs. WILKINS.

Central “ —Mrs. J. C. PROCTOR and Mrs. LOWELL MASON.

North Union “ —Mrs. HOUGHTON and Mrs. WHITON.

Salem Street “ —Mrs. L. J. JARVIS and Mrs. J. B. BUCK.

Mount Vernon “ —Mrs. G. W. CROCKETT and Mrs. D. SAFFORD.

Executive Committee.

Mrs. SAMUEL HUBBARD, Park Street.

Mrs. WILLIAM G. LAMBERT, Bowdoin Street.

Mrs. HENRY M. HOLBROOK, Old South.

Mrs. WILLIAM T. EUSTIS, Park Street.

Mrs. DANIEL SAFFORD, Mount Vernon.

Miss SARAH TUTTLE, Mount Vernon.

Miss CHARLOTTE A. JOHNSON, Old South.

CONSTITUTION
OF THE
LADIES' SOCIETY FOR THE PROMOTION OF EDUCATION
AT THE WEST.

ARTICLE I.

This Society shall be called, "The Ladies' Society for the Promotion of Education at the West."

ARTICLE II.

The object of this Society is to send to the Western States competent female teachers, of unquestionable piety, belonging to Congregational churches in New England.

ARTICLE III.

The officers of the Society shall be,—a President, two Vice-Presidents, Secretary, Treasurer, and Twenty Managers. These shall constitute a Board of Directors, five of whom shall form a quorum. From this Board an Executive Committee of Seven shall be chosen annually.

ARTICLE IV.

It shall be the duty of the President to call, and preside at Meetings of the Board, each of which is to be opened with prayer.

ARTICLE V.

In the absence of the President, it shall be the duty of the senior Vice-President to preside, and perform the duties of President.

ARTICLE VI.

It shall be the duty of the Secretary to keep a record of all the proceedings, and be the organ of communication with Auxiliary Societies and with individuals; and she shall perform any other duties the Board of Directors may assign.

ARTICLE VII.

It shall be the duty of the Treasurer to receive all subscriptions, and donations of moneys or other property; to keep account thereof, and make a report to the Society at the annual meeting. She will keep a catalogue of members, life-members, and donors.

ARTICLE VIII.

The Board of Managers shall meet quarterly, to hear statements from the Executive Committee, and give counsel on such points as may be submitted to them. They shall collect funds in their respective churches and congregations, and pay over the same to the Treasurer, at the stated meetings of the Board. They shall have power to fill any vacancies which may occur among their members.

ARTICLE IX.

The Executive Committee shall have charge of the special business of the Society, and shall have power to call their own meetings; to fill any vacancies which may occur among their members; to appropriate funds as shall be needed between the quarterly meetings; and to make rules for the selection of teachers, and for their transportation and location. Three of this Committee shall form a quorum.

ARTICLE X.

Any lady may become a member of this Society by the payment of not less than *One Dollar* per annum; and any person paying, at any one time, *Twenty Dollars* shall become a Member for Life.

ARTICLE XI.

As the object of this Society is to send Female Teachers to the West, from the Congregational churches in every part of New England, it will need—and it invites—the co-operation of ladies in the New England States; and any association of ladies formed for the same object with this Society, and annually paying into its treasury, will receive an Annual Report of its Proceedings.

ARTICLE XII.

Alterations shall not be made in this Constitution, except at the annual meeting of the Society, and not without the recommendation of the Board of Directors.

THE FIRST REPORT
OF THE
LADIES' SOCIETY FOR THE PROMOTION
OF
EDUCATION AT THE WEST.

In presenting the First Report of the "Ladies' Society for the Promotion of Education at the West," the Board of Managers most gratefully acknowledge the goodness of God in preserving the lives of the Directors, Members, and so far as known, the Teachers gone to the West, under the patronage of the Society.

For the information of those who have not seen the Constitution of the Society, nor any account of its origin and history, the Committee deem it proper to say that the public mind had been long exercised about the growing papal ascendancy in the West. The first movements of the "Collegiate and Theological Education," enterprise at the West was hailed with joy by most if not all the members of this Society, and among the early supporters of that enterprise were found many of the most intelligent and influential Ladies in New England.

After watching the progress of that Society for some time, the female mind became inquisitive upon the subject of *Female Education at the West*.

From public addresses, from private correspondence, from the journals of Home Missionaries, and tourists, and from statistics furnished by Protestants and Papists, the women of

New England found a great work was to be done for females in the West, and if done, must be executed through their instrumentality.

Their patriotism, philanthropy, and piety, were thoroughly roused; and the past, present, and prospective condition of the West, were contemplated with earnest desires and strong purposes. They reviewed the history of New England, and found that it was early education, and, especially female education, under the influence of Christian principle, that laid the foundation of her independence and prosperity. It was the influence of *educated woman* that moulded the character of New England; and they felt that the same means of education and moral culture must be furnished at the West which had proved so successful in the early history of the eastern states; and for which they were for a long time so deeply indebted to the father-land.

The thought was suggested—whether the West would receive Teachers at their hands? If the emigrating mass do not carry with them the elements of order, intelligence, and pure moral principle, so essential to the symmetrical growth and permanent moral health of new countries, some channel must be provided through which these elements shall flow.

That the West needs aid in the work of education, is apparent from the appalling fact that *two million* of the children of American freemen have no school of any kind.

To furnish the States of Ohio, and Kentucky alone, with the same proportion of School instruction which Massachusetts and Connecticut now enjoy, *ten thousand* additional teachers are this moment needed. In Massachusetts, *five sevenths* of all the teachers are females, and it is universally conceded at the East, that ladies are vastly better adapted to the work of teaching children than men.

Politicians may plan and legislate, and the ministers of religion may labor and pray for the extension and perpetuity of our free, civil, and religious institutions, but without the co-operation of *educated woman* in the nursery and school-room, they will prove a failure.

These considerations led to earnest prayer,* for heavenly light and guidance—prayer led to conference and frequent discussion in private circles, and long and prayerful deliberation ended in the organization of the Society now met to recount the labors of the first year.

During the year the Board of Managers have held *four* meetings, and the Executive Committee *three*. Perfect harmony characterized each meeting.

Nineteen female teachers have been accepted by the Committee, and have been located as follows—*four* in Michigan; *three* in Illinois; *two* in Indiana; *two* in Missouri; *one* in Arkansas; *three* in Iowa; *two* in Wisconsin; and *two* in Ohio. The Committee have heard of but one case of discontent.

The State of Vermont furnished *six* of these teachers; Massachusetts *five*; New Hampshire *four*; Maine *two*; and Connecticut *two*.

From teachers who have been in the field long enough to complete two terms, the Committee learn that not less than *four hundred* children and youth have been under instruction in day schools, and it is believed that nearly if not all the teachers are engaged in Sabbath schools.

Notwithstanding the unprecedented sickness at the West, during the summer and autumn, the Committee know of but *two* cases among the teachers of the chill-fever, and in these the disease was induced by over exertion; and was not of long duration; but long enough however, to satisfy the patients, and their friends at home, that the sympathy, kindness, and hospitality of their Western friends could not have been exceeded by kindred and friends at home. Physicians refused any compensation for attendance and medicine, and the necessary care and nursing were also gratuitous. Scarcely a letter arrives, in which the teachers do not mention fresh

* The Board of Managers observe a concert of *Secret Prayer* every Saturday evening between the hours of eight and ten, for the blessing of God on this enterprise, and they request all the friends of Christ to unite with them in its observance. For "except the Lord build the house, they labor in vain that build it."

instances of the generous hospitality and kindness of the parents and patrons of their schools, and the affection, docility, and rapid progress of the pupils.

It is expected that a large number of young ladies and misses now under the instruction of the teachers sent out by this Society, will ere long themselves become teachers; as many as *ten* in one school already manifest a desire to qualify themselves for this honorable and useful employment.

The question is often asked—How do the teachers enjoy themselves? The following extracts from their letters, will gratify all anxious inquirers. One writes—“Do not ascribe my silence to ingratitude, or forgetfulness; for I do feel very grateful to the “Ladies’ Society” for introducing me into such a field of usefulness, and into such an estimable family. Could you realize the happiness I enjoy, you would not hesitate to send a sister to such an enviable place.

“When I gazed for the last time upon my beloved New England home, I felt that I was making great sacrifices in leaving it. I anticipated great privations, and every thing looked joyless, except the consciousness of obedience to the call of duty. It is true I am deprived of many religious and other privileges, (having heard but two sermons since my arrival), but these privations have led me to examine my motives for coming West, and I think I have found the true source of enjoyment. Little did I know while at home what it was to feel such a responsibility for my own actions. I now know, that I must *deserve* the esteem and confidence of strangers, or not possess them. The good opinion of distant influential friends will not avail me in this land of strangers.

“I hope to exert some influence for good here. I have been too long willing to *bury my one talent*, and gratify selfish pleasures, and too unwilling to forego personal enjoyment, for the sake of performing self-denying duty. I now feel as if I would never again speak of *sacrifices of home and friends*, for I have been doubly repaid for all I left in *inward peace*.

“Could I speak to pious young ladies in New England, I

would say, 'Come over and help us.' Live no longer for yourselves; to be happy, you must live for others. Let your Christian sympathies awake at the calls from the West. A large field of usefulness is open before you, and myriads of immortal minds are waiting for you to come and educate them. Shortly they will have passed away to the Spirit-land. Slumber no longer, but willingly toil on till your work is done, and you will find rest in the presence of your Redeemer. If permitted to hear him say, 'well done,' will any sacrifice appear too great, any work too arduous, any friend too dear to leave for the sake of obeying and honoring Him? Has he not kindly said, 'I will never leave thee, nor forsake thee?' Be willing to leave the dearest friends, the dearest home upon which memory so loves to linger, and cheerfully respond, 'Here am I, send me.'

"Missionaries to the benighted heathen have left long cherished friends and homes, to educate a *foreign people*, and lead them in the way of life, and shall your prayers and efforts be withheld from those who need them almost as much in your native land? I am happy, very happy here, and can truly say, the last three months have been the happiest of my life."

Another teacher writes—"I am perfectly well, and happy in thinking that I was never placed before, where I could be so useful. I am fast becoming westernized, and do not regret coming to this country, and if successful in my efforts to benefit the rising generation, I shall never regret any sacrifices I may have to make."

Another says,—"I am very pleasantly situated in an agreeable, pious family, am contented and happy, and probably shall continue so as long as I can make myself useful and acceptable. Our school is very pleasant, numbering about seventy scholars, mostly large ones."

Another writes,—"On the whole, I think I ought to consider myself as very pleasantly situated, and see no reason why I shall not be very happy. Mr. and Mrs. — do all in their power to make me comfortable, and happy. My pupils appear

to respect and love me. May I have grace to be faithful to them."

Another says,—"I think I have much reason to be thankful for so favorable a location. There is abundant labor here, for the head, heart and hand of those interested in the advancement of the Redeemer's kingdom. My school is large and very pleasant,—May I be faithful to my important trust."

Another says,—"I feel more and more the importance of sending such teachers to the West, as are *thoroughly* educated, and have deep and firmly fixed *religious principles*. I do not regret coming to the West, neither would I discourage a sister from coming if, she felt it to be her duty. I have experienced much kindness from the people, and my accommodations have been all that I could wish."

Another writes,—"After a residence of eight months in this country, I can say, I have never had occasion to regret coming West, and that nothing but a sense of duty will ever induce me to leave it. True, I have had difficulties and discouragements, some of them altogether different from what I anticipated—'but none of these things move me.' I have many kind friends here, who are willing to do any thing in their power for me, and during four weeks' sickness, I received every attention I could desire. My health is now good, even better than when I left New England."

Another writes,—"I have never lacked friends, nor been homesick, nor sad, nor endured privations. A flow of good spirits has been my portion, and I have not once regretted coming West. If I could see all the results attending my labors, that I imagined might, when I lay on the sunny side of life's bank, and dreamed of the future, I should be yet more encouraged." Similar extracts might be continued, but these are sufficient to show how the young ladies feel in their newly adopted country.

The Committee will now present the views of some of the most judicious and influential individuals residing in the Western country, extracted from various letters addressed to

the Society. Says one,—“In looking over this wide field just starting up from being a savage range, to becoming the delightful residence of civilized man, I was inquiring of myself who shall educate its first generation? and my eye turned towards New England. *There* are ladies of education and energy, but would they come? If they would undertake such labor how could they be introduced, except as married ladies *here* should send for unmarried sisters to the old homestead.

“But your Society is just the thing and rejoices my heart, as a supply that meets one of its great wants.”

Another applicant writes,—“However well qualified your ladies may be to teach, unless they possess a spirit of *self-denial*, it is useless for them to come to the West,—in the expectation of *doing good*.”

Another says,—“I feel it to be important that there should be the least chance possible for your teachers to be disappointed. *Homes, &c.*, should be positively pledged by responsible individuals, and all the risk should not be thrown upon the teachers. Teachers are needed everywhere, but in many places a solitary female can hardly sustain herself unless she has friends to encourage and aid her.”

Another writes,—“I am profoundly impressed with the importance of having pious female teachers in this country. I consider the influence of such a teacher, if she be qualified otherwise for her work, second to no other agent, for good at the West, except it be the minister of the Gospel.

“There is no Society, the formation of which has pleased me *so well*. I *know* you will be greatly encouraged in your work. Surely it is of the Lord. Could I speak to the young women, who are well qualified to teach, I would say, hesitate not to come, for to all intents you would, if you love God, and the souls of children, and would delight to talk to them of religious things, be a *missionary* as truly as myself. Such teachers are scarce,—they would generally be joyfully received,—they would succeed,—they could hardly help succeeding,—they would gain a competency,—I mean an adequate livelihood

Besides, should they wish to return and reside at the East after a time, they could do so. They need not consider themselves as expatriated. They could if they preferred become teachers for God's glory a few years, with a view of returning afterwards.

"Such a service at the West, would make them none the worse, but all the better for serving God elsewhere."

Another writes,—"It is a very mistaken notion, entertained by some, that almost any thing will do for teachers at the West; but I can assure you that the people in this country know how to appreciate true worth. Talent and learning are neither despised, nor undervalued. The teachers most acceptable and useful here, are those of well educated and well balanced minds, and of a stirring, energetic character. Working men and women characterized by zeal, energy, and perseverance, are the class of individuals to go into the new states as instructors of youth."

Another says,—"We wish for teachers who would not be hasty in forming their judgments, nor deem all departures from New England customs heretical. We are particularly anxious to have teachers sent to us who have a character, and command respect,—such as will do credit to New England.

"If you will send us teachers, "whatsoever goodness the Lord shall show to us, we will show to them."

Another writes,—"In all parts of the West where I have traveled lately, I have heard your organization spoken of with gratitude and joy and hope. The Missionaries of the American Home Missionary Society are thanking God in distant places among the prairies for what he has put it into your hearts to do and to attempt."

From these extracts from the letters of Teachers, and also from those of Applicants, the true position of this Society may be seen, and a tolerably correct estimate may be made of its adaptation to the wants of the West, and the facilities it offers for transferring the supernumerary teachers of the East, to the numerous vacancies of the West. Thus far the Society has

been liberally sustained by the unsolicited contributions of several distinguished friends of Western Education, and by the annual members of the Society.

It is with confidence the Society look to the benevolent, pious and patriotic throughout New England, for aid to carry out their intention to furnish teachers for the West, of every grade, wherever a *home and competent support* is pledged by responsible persons.

In behalf of the Board of Managers,

SARAH TUTTLE, Corresponding Secretary.

STATEMENT

OF THE

Subscriptions and Donations

RECEIVED DURING THE YEAR ENDING FEBRUARY 4, 1847.

From ladies in Essex St. Church, Boston; \$20 of which, by Mrs. A. Wilkinson, to constitute herself a Life-Member,	\$90.00
" Ladies in Bowdoin St. Church, Boston; of which, \$20 was contributed by Mrs. Wm. G. Lambert, Mrs. M. L. Hale, and Mrs. J. Bancroft, each; to constitute themselves Life-Members,	177.50
" Ladies of Park St. Church, Boston; of which \$20 was contributed by Miss Winslow, for Life-Membership,	58.00
" Central Church, Boston; Mrs. J. Sutor, \$20, Mrs. Bliss, \$1,	21.00
" Ladies of Old South Church, Boston; of which \$20 was contributed by a few ladies to constitute the wife of their Pastor, Mrs. G. W. Blagden, a Life-Member,	111.00
" Ladies of Salem St. Church, Boston, ...	53.00
" " North Union Church, Boston, ...	32.00
" " Pine St. Church, Boston, to constitute Mrs. Rev. A. Phelps a Life-Member, ...	20.00
" Ladies of Mt. Vernon Church, Boston; of which sum, \$20 each was contributed by Mrs. Ann French, Miss Catharine French, Mrs. W. W. Stone, Mrs. D. Safford, and Miss Sarah Tuttle, to constitute them- selves Life-Members, ...	140.00
" Mrs. Amos Lawrence, Boston, ...	100.00
" Mrs. Charles Cleaveland, Boston, ...	2.00
" Mrs. Stebbins, South Boston, ...	1.00
" Female Benevolent Society, Bradford, Mass. . . .	26.00
" Ladies' Praying Circle, Medfield, ...	5.00
" Miss Mary C. Ford, ...	1.00
" Mrs. S. Wheelright, ...	1.00
" A Friend, ...	25
" Mrs. C. W. Fenner, Newton, ...	1.00
" A Friend, ...	1.00
" Mrs. Lynes, Roxbury, ...	1.00
" Miss Falkner, Andover, ...	1.00
" Mrs. Abby Childs, Woodstock, Ct., ...	1.00

Amount carried forward, . . . \$843.75

	<i>Amount brought over,</i>	\$843.75
From Ladies in Templeton, to constitute Mrs. Rev. Lewis Sabin a Life-Member,		20.00
" Ladies in Rev. Levi Packard's Society, Spencer, to constitute Mrs. Packard a Life-Member,		20.00
" Mrs. Stone, Townsend, Mass.,		5.00
" Ladies in Leominster,		14.00
" Mrs. Wm. T. Allen's Bible Class in Leominster, by the hand of Mrs. Dr. Buck,		4.00
" The Ladies' Aux. Society in Fitchburg,		45.80
" Rev. Mr. Emerson, South Reading,		10.00
" Miss Ruggles, Barre,		1.00
" " Whitcomb,		3.00
" " Prescott,		2.00
" Mrs. H. Sampson,		5.00
" " Lombard,		5.00
" Ladies in the Rev. Dr. Burgess' Society, Dedham, to constitute Mrs. Burgess and two daughters Life-Members,		71.00
" Ladies in Rev. Mr. Langworthy's Society, Chelsea, to constitute Mrs. Josiah Bacon a Life-Member,		20.00
" A Friend,		10.00
" North Scituate Juv. Miss. Soc., R. I.,		7.37
" Ladies in Rev. Mr. Goodrich's Soc., Malden,		38.25
" Dr. Wheaton, Dedham,		5.00
" Ladies' Sewing Soc. in Rev. Mr. Bardwell's Society, Oxford,		10.00
" Mrs. John Howe, of Methuen, to constitute Mrs. Rev. J. C. Phillips a Life-Member,		20.00
" Ladies in Rev. Dr. Codman's Society, Dorchester, to constitute Mrs. Codman a Life-Member,		20.00
" Ladies' Aux. Society, Acton,		4.50
" Mrs. Joseph B Varnum, Dracut,		20.00
" Miss Burgess,		5.00
" Mrs. D. Smith, Danville, Vt.,		6.00
" Miss Metcalf,		50
" The Ladies' Sewing Circle, Pelham, N. H.; to constitute the wife of their Pastor, Mrs. Mary F. Allen, a Life-Member,		20.00
" Mrs. S. K. Page, Lowell,		2.00
" The Ladies' Society in Barre, to constitute Mrs. Rev. A. Bullard a Life-Member,		20.00
" Ladies' Society in Brooklyn, Ct.,		10.00
" " in Pittsfield,		30.00
" Ladies in Rindge, to constitute Mrs. Rev. A. W. Burnham a Life-Member,		20.00

 \$1,318.17

	<i>Amount brought over,</i>	\$1,318.17
From Mrs. Cynthia Brown, Rindge, N. H.,		20.00
" Miss Mary and Elizabeth Child, of Lincoln, to constitute Mary Child a Life-Member,		20.00
" Mrs. Lucinda K. Martindale Hill, Wallingford, Vt.,		20.00
" Ladies' Miss. Society, in Wheaton Female Seminary, Norton, to constitute Miss Martha C. Sawyer a Life-Member,		20.00
" Mrs. Hewens, Dorchester,		5.00
" Ladies' Aux. Society, East Abington,		29.00
" A Friend,		10.00
" The Young Ladies' Benevolent Society, South Woburn, \$80 of which is to constitute the following ladies Life-Members, viz., Mrs. Rev. Wm. T. Eustis, Jr. Mrs. H. M. Parker, Mrs. E. B. Bridge, and Mrs. J. R. Wyman,		120.00
" The Female Reading and Charitable Society, Wenham,		40.73
" The Ladies' Sewing Circle in Rev. Mr. Smalley's Society, Worcester, to constitute Mrs. L. J. Smalley a Life-Member,		20.00
" Unknown sources,		16.97
		\$1,639.87

S T A T E M E N T

OF

Expenditures for the year ending February 4, 1847.

Mr. H. Mason, for Printing,	55.00
Traveling expenses of 19 Teachers,	832.00
Partial outfit of three Teachers,	36.24
Postage, Stationery, etc.,	32.71
Salary of Secretary,	300.00
Cash on hand,	383.92
	\$1,639.87

CATHARINE SCOLLY, Treasurer.

I have examined the above account, and find it correctly cast, and properly vouched.

DANIEL SAFFORD, Auditor.

February 25, 1847.

NAMES
OF
MEMBERS FOR LIFE:

MADE SO

BY THE PAYMENT OF \$20, OR UPWARDS.

Mrs. Rev. Dr. Burgess, Dedham,
 " " A. Bullard, Barre,
 " " A. W. Burnham, Rindge, N. H.,
 " " Dr. Codman, Dorchester,
 " " Joseph Merrill, Dracut,
 " " J. C. Phillips, Methuen, Mass,
 " " Lewis Sabin, Templeton, "
 " " L. J. Smalley, Worcester, "
 " " Levi Packard, Spencer, "
 " " Mary F. Allen, Pelham, "
 " " G. W. Blagden, Boston, "
 " " A. Phelps, Boston, "
 " Moses L. Hale, Boston, "
 " William G. Lambert, Boston, "
 " Jacob Bancroft, Boston, "
 " Arthur Wilkinson, Boston, "
 " Phineas Sprague, Boston, "
 " John Sutor, Boston, "
 " Ann French, Boston, "
 " W. W. Stone, Boston, "
 " Daniel Safford, Boston, "
 Miss Sarah Tuttle, Boston, "
 " Catharine French, Boston, "
 " Phebe Winslow, Boston, "
 " Mary Child, Lincoln,
 Mrs. Lucinda K. Martindale Hill, Wallingford, Vt.,
 Miss Burgess, Dedham,
 " Burgess, Dedham,
 Mrs. Cynthia Brown, Rindge, N. H.
 " Josiah Bacon, Chelsea,
 " Joseph B. Varnum, Dracut,
 Miss Martha C. Sawyer, Norton, Mass.

APPENDIX.

TO THE FRIENDS OF FEMALE EDUCATION AT THE WEST.

To prevent the necessity of patronizing papal Seminaries at the West, if Protestant parents would give their daughters an accomplished education, and also to furnish teachers of every grade, from the highest female Institute, to the family school, the common and even infant school, the "Ladies' Society for the promotion of Education at the West," was organized. One year of its brief history has closed; and teachers of Academies, family and select schools have been accepted, and sent to the places specified in the applications.

From the first Report it will be seen that *mutual satisfaction*, has been more general, than could reasonably have been anticipated.

Instruction on the piano forte has oftener been required than the Society were prepared to expect, and in some cases the additional amount of compensation for teaching music has been quite too small. Several young ladies, however, possessing a *missionary spirit*, are preparing to go on much smaller salaries than have been offered them at the South. But it cannot be expected a young lady competent to instruct advanced scholars on the piano forte, and also to give lessons in French, drawing, embroidery, etc., will be willing to go to the West, without a compensation bearing some proportion to the time and expense bestowed upon her education.

Persons at the West disposed to receive teachers from this Society, are requested to give timely notice, that the candidates may not leave home in such haste as to leave undone much, that would add to their comfort and usefulness among strangers.

It is also very desirable that applicants describe *the state of society* where a teacher is to be located, as well as the branches of study she is expected to teach.

Where Latin, French, drawing and embroidery are required, let the *probable* amount of compensation be mentioned.

It is very desirable that applicants point out the best route to the place to be occupied by teachers, as cities and villages spring up so rapidly at the West that maps, and guide books often fail to describe the situation.

TO YOUNG LADIES WISHING TO BECOME TEACHERS AT THE WEST.

Young ladies wishing to go as teachers to the West, are expected to be more than seventeen, and less than thirty-six years of age. Having obtained the consent of parents, and collected testimonials of piety, energy and discretion, they may forward them to the Society, with an offer of their services. Without testimonials, applications for situations at the West are unavailing. The Society cannot choose locations—they only supply teachers for such localities as are named in the applications for teachers. It is therefore important that each teacher should possess so much of a missionary spirit as to be willing to go where her talents and acquirements promise the most extensive usefulness. To those destitute of means to defray the traveling expenses to the field of labor to which the candidates are designated, the Ladies' Society furnishes them, and also in case they cannot furnish a comfortable outfit, the Society is willing to aid. Beyond this, the Society does not meet the expenses of teachers.

The Constitution makes no provision for refunding any part of the money paid to candidates, but where a handsome salary is received, and the teacher wishes to repay,—she can have the privilege of making donations to the Society to the amount received. Several have claimed this privilege, and it will be refused to none.

Inquiries respecting the climate of the Western States are often made. The winters at the West, are shorter than at the East, but while the winter lasts, cloaks and other warm garments are as necessary as at the East.

Are teachers expected to go for life? No; they do not engage their services for any given time, but it is not supposed a lady would incur the trouble and expense of going to the West as a teacher, without intending to teach some time, unless providentially hindered.

This Society has for several months been in correspondence with Texas. It is thought many applications from that State will be forwarded through the summer, to go out in October. A letter received last evening expresses the fullest conviction that the war with Mexico cannot in the least affect the position of a teacher. To persons of delicate, but not diseased lungs, the climate of that portion of Texas, from whence we look for applications, would be nearly if not quite as grateful as the South of France, or even Italy. Candidates for Texas are required to have a *missionary spirit*, added to *deeply fixed religious principles*, a thorough knowledge of the common branches of English study—and vocal music is greatly to be desired. It is hoped many candidates will offer their services during the summer, for that inviting and important field. *A home, and competent support will be pledged by some responsible gentleman or lady residing in Texas*, before the Society sends out a teacher to that newly adopted State. Ladies willing to go to Texas under favorable circumstances, are requested to name it in their offers of service to the Society.

This Society has voted to accept, and send teachers, (if called for,) to the South-western, as well as the Western States and Texas.

TO THE PUBLIC.

It has been supposed by many that the "Ladies' Society for the promotion of Education at the West," was in some way connected with the "Society to promote National Education," at Cincinnati. But it is not so. This Society is an independent society, unconnected with any organization east or west—(save with its own Auxiliaries in New England.)

It has no agents anywhere, and is solely dependent for means to carry on its operations, upon the benevolent of both sexes. Hitherto it has met with great favor, and contributions have been forwarded without solicitation. Its noiseless, unobtrusive, yet earnest course, has commended it to the confidence and coöperation of the wise and good in all parts of the country.

The testimonials below, given by the clergymen of Boston and vicinity, and also by the Hon. Judge Hubbard, and other Christian lay-

men belonging to this city, are calculated to assure the public that their confidence will not be abused.

The Managers and Members of this Society are accustomed to move only in "*woman's own sphere*," but in that sphere they stand pledged to do all that becomes their sex, to advance the best interests of the rising generation, especially at the West.

[From the *New England Puritan* of Jan. 28, 1847.]

The Ladies' Society for the promotion of Education at the West.

The following testimonials of the important aims of this Society, are from a number of the clergymen of this city. We are happy to present to our readers such a volume of testimony. We hope it may awaken increased interest in the object. The West is a noble theatre for Eastern benevolence to occupy, and we are glad to see an agency of this kind at work upon it, with so fair prospects of usefulness. May this "little one soon become a thousand."

The subscriber has noticed with great interest the efforts which have been made by the Ladies' Society for the Promotion of Education at the West, since its recent and happy formation. That, at length, "after so long a time" Christian zeal and a wise philanthropy have been roused and are listened to, gives him sincere pleasure. That all the efforts which can, consistently with other imperative claims, be made, are called for, none can doubt who have acquainted themselves with the subject. That the benefactions of the prosperous, which may be entrusted to the care of this association, will be judiciously expended, none will question to whom they are personally known. The subscriber, therefore, cordially commends this important charity to all whom God, in his kind Providence, has made his stewards.

WM. JENKS.

Boston, Jan. 19th, 1847.

Dear Madam,—I am happy to express my approbation of the Ladies' Society for Promoting Education at the West. The object must commend itself to every friend of our country. From my acquaintance with its operations hitherto, and with those who direct its concerns, I can confidently speak of it as affording admirable facilities in communicating the blessings of education to the new States at the West.

Any amount of means which may be placed at the disposal of this Society, will, as I doubt not, be judiciously applied.

S. AIKEN.

My opinion as to the "Ladies' Society for promoting Education at the West," accords with that expressed by Mr. Aiken.

RUFUS ANDERSON.

My confidence in the Ladies' Society for Promoting Education at the West, has increased with my knowledge of its end, and means, and members. Its proceedings have been characterized by efficiency, without unnecessary noise and display. I hope it will obtain, as it deserves, the encouragement and pecuniary aid of the Christian community.

G. W. BLAGDEN.
N. ADAMS.

Boston, Jan. 18th, 1847.

Boston, Dec. 29, 1846.

Dear Madam,—I take great pleasure in recommending the Ladies' Society for Promoting Education at the West, to all the friends of God, and of our country. It is adapted to call out the talents, enterprise and benevolence of the ladies of the East, to meet a universal want of the West, and to aid in rescuing the education of that country, from the enemies of our civil and religious institutions. It has been managed with discretion, energy, and economy, has already accomplished much good, and only needs an increase of funds to be permanently and extensively useful to our country.

EDWARD BEECHER.

The object which the Ladies' Society for the Promotion of Education in the West, has in view, must commend itself to every philanthropist and Christian. That it will be as judiciously carried out, as it has been wisely conceived, the Christian public have a guaranty in the characters of those to whom its management is entrusted. I hope, therefore, that the liberality of individuals will place at their disposal, the means for accomplishing their benevolent intentions.

J. B. WATERBURY.

Boston, Jan. 15th, 1847.

The Society above mentioned, has my entire approbation and most fervent desires for its prosperity. I need add nothing to what my friend has said in regard to its object and its management.

EDWARD N. KIRK.

Boston, Jan. 19th, 1847.

I fully agree with my brethren in regard to the Society for the Promotion of Education in the West, and most heartily commend it to the patronage of every one who wishes well to the country and the church.

JOSEPH H. TOWNE.

Boston, Jan. 20th, 1847.

Dear Madam,—I know not any way in which the surplus female population of New England can be better employed, than in planting in their appropriate sphere, the principles, manners, and habits of their native States in the less enlightened and sanctified parts of our land. I regard this movement, not merely in a controversial light, as calculated to arrest the progress of popery, but as well designed to ameliorate and impress the moral and intellectual, and religious character of our growing country.

With the best wishes for the success of your benevolent enterprise,
I remain

Your ob't servant,

JOHN CODMAN.

Dorchester, Feb. 2, 1847.

Dorchester, Dec. 21, 1846.

Dear Madam,—I find cordial pleasure in bearing my testimony to the value and excellency of the Society for Promoting Education at the West. Of the need for its existence and operations there cannot in my opinion be a doubt, and if the testimony of many of the most intelligent and excellent men in our churches is to be credited, we have reason to regret that it did not exist sooner. Of its adaptation to accomplish great good, I am equally convinced, for it employs an instrumentality which we in New England can exert, while it meets a want at the West that could not be otherwise supplied. Of the discretion, economy, and efficiency, which has thus far characterized its management, every one acquainted with it will bear cheerful testimony. And of its promise of usefulness, the fact that it has already sent forth nineteen well-qualified and pious teachers, is the most convincing proof.

My hope is that it will soon become a cherished Society in our churches, and that "many shall run to and fro, and knowledge be increased."

With sincere Christian regards,

I am, very cordially, yours,

DAVID DYER.

It seems to me that the object proposed by the Ladies' Society for the Promotion of Education at the West, must commend itself to the heart of every Protestant Christian and American citizen. The well known character of those to whom the affairs of the Society are entrusted, furnishes all the assurance which can reasonably be demanded, that they will be conducted with economy and discretion. May God encourage the hearts and strengthen the hands of all who are engaged in this sacred enterprise, and surround them with efficient and open-hearted friends.

WM. I. BUDINGTON.

Jan. 22, 1847.

I cordially concur in the above expression of opinion and of feeling.

J. HUMPHREY.

With the above sentiments I would express my most hearty concurrence.

ASA BULLARD.

I heartily approve of the objects of the Society, and concur fully in the above expressions of confidence in the wisdom of those who are called to manage its affairs.

JOS. S. CLARK.

(From the New England Puritan.)

THE LADIES' SOCIETY FOR THE PROMOTION OF EDUCATION AT THE WEST. We last week gave the views of several of the clergy of this city relative to this Society. We now present the recommendations of Judge Hubbard and several other gentlemen who are favorably known to the religious public.

"The present age of the Protestant church has been distinguished as an age of benevolence, in the active efforts put forth for the good of mankind; not in the mere relief of temporal wants, resulting from sickness and poverty, but in imparting the knowledge of that truth which is able to make wise unto salvation.

"These efforts have given birth to the Bible, Missionary and Tract Societies. And as the lay members of the church have been enlightened, the labor of love has not been committed by them to the pastors of the churches alone; but they have undertaken to act individually, and to share in the privileges of doing good. In these movements the benevolence and sympathies of the female character have been beautifully manifested. Among these movements my attention has been called to the Ladies' Society for the Promotion of Education at the West. The object of the Society is to send out females of unblemished character and reputation, belonging to churches in New England, for the purpose of becoming teachers at the West in places where they will be received, protected and employed.

"This Society relies for its support upon the contributions of persons friendly to this method of doing good. It has now been in operation nearly twelve months; and the ladies who have taken charge of it are greatly encouraged with the success which has attended their undertaking, in the persons who have offered themselves for employment, in the reception they have met with, and the success which has followed their attempts in collecting schools.

"The benefits thus bestowed, and which may be hereafter enlarged, depend for their continuance on the renewed charities of its friends, and in the increase of their numbers, so that the means to be used may be more adequate to carry into effect the beneficent object intended.

"I have known the origin and the proceedings of the Society, and can speak with confidence not only of the object, but of the manner in which it has been conducted;—that sound judgment and persevering

activity have been united in executing the designs of its benefactors, in a remarkable degree.

"I cordially recommend it to the charities of the Christian community as a benevolent enterprise of the highest interest and value.

SAMUEL HUBBARD.

We accord fully with the foregoing statements, and are most happy to express our confidence and interest in the "Ladies' Society for the Promotion of Education in the West."

W. T. EUSTIS.
H. M. HOLBROOK,
DANIEL SAFFORD,
WM. G. LAMBERT,
J. C. PROCTOR,
CHARLES STODDARD,
SAMUEL JOHNSON,

CHARLES SCUDDER,
GEO. W. CROCKETT,
HENRY HILL,
JULIUS A. PALMER,
SAMUEL TENNEY,
C. C. DEAN,
W. W. STONE,
M. L. HALE.

Boston, Jan. 26, 1847.

EXTRACTS FROM THE ADDRESS

OF

REV. J. H. TOWNE, OF BOSTON:

Mr. Towne commenced with some general remarks on the capabilities of the West, and the rapid increase of its population, for the purpose of impressing the fact, so full of interest, that in *a few years* the seat of empire must be there. He then proceeded—

Who will then be the fathers and the mothers in that land? Who will then occupy the places of power, give tone to public sentiment, cast the votes, and support or defeat the measures, which perhaps shall determine the destiny of the republic? Those who are *now* children upon that soil, and those who *for a few years to come, shall compose its youthful population.*

This consideration throws around the generations, which are so rapidly advancing to fill the great Western valley, an interest to my own mind which I have no power of language to express. If the English nation may justly regard with intense interest the infant heir to the throne, and feel most deeply anxious that he should grow up under good influences, because the prosperity and happiness of a kingdom is to be so essentially affected by the character which he will possess, when the sceptre passes into his hand, surely we must be sadly wanting both in patriotism and humanity, if we are reckless as to the training of *that infant* to whom is so soon to be entrusted the great interests of Freedom.

There would be sufficient grounds to justify the solicitudes of the good, if it were only possible that the rising population of the West might arrive at mature age, and enter into possession of their priceless inheritance, without discipline and

culture of any kind. Free institutions could not stand an hour on the basis of an ignorant populace.

But there is a more serious cause of alarm than even this—I refer to the so-styled missionary movements of Romanists in that community. With respect to these movements, a catholic bishop writes:—"The missions of America are of high importance to the church. The superabundant population of Europe is flowing towards the United States. *We must make haste.* The *moments* are precious. America may one day be the centre of civilization; and shall truth or error, (Popery or Protes' antism,) there establish its empire? If Protestant sects are beforehand with us, it will be difficult to destroy their influence." Another says:—"There is no country under the whole heaven which presents such an inviting field as the United States. Their government is liberal; public opinion favorable; the people unsuspecting; the great western valleys of the Mississippi and its branches open an extensive and inviting field, which we mean to pre-occupy."

Pre-occupy! In what manner? By what means? By laboring to convert the adult population? No—they are too wise for that. By endeavoring to convince those, whose habits and principles are already formed, of the superior excellence of the Romish church, and the duty of blind submission to her dogmas? No. They know too well, that, except in those few cases where an excessive sentimentalism or the disgusts which sometimes succeed a state of unbridled latitudinarianism, have created a pre-disposition to seek either gratification or repose in an infallible church and a religion of external pomp and ceremony, treasures thus expended would be treasures wasted. We may learn their scheme from their own lips. "Our plan is," continues this writer, "to build school-houses, academies and colleges, and place in these institutions first-rate men. **WE MEAN TO TAKE THE COUNTRY BY SEIZING ON THE RISING POPULATION.**"

This plan they are prosecuting with the utmost assiduity and perseverance. An organized corps of Jesuits, with we

know not how many scores of teachers under their command, aided by the treasures of European monarchies, are planting their seminaries at all the most important points. They have *systematically* undertaken to educate the infant heir apparent to the inheritance of the free! And because the youthful female mind is the most susceptible of being influenced, especially by whatever may have the appearance of devotion, charity, and purity, and when matured and polished, is the most powerful to influence and mould society; they are directing their chief attention with the sagacity of the serpent, to this portion of the community, and are determined to spare no pains to give the generations that are presently to appear upon that theatre at least *Romish mothers*.

Such is their plan. It is no new device. It is no untried experiment. It is precisely the scheme adopted at that period of the Reformation, when the Catholic cause in Europe was so completely discomfited, that nothing seemed more improbable than that it should again rally. The most resolute among its adherents began to despair; and Protestants were already chanting the psalm of victory. At this crisis, so full of dark presages to the papal hierarchy, what scheme was projected by those artful contrivers, to regain their lost ascendancy? They resolved to get the *education* of Europe into their hands. They organized for this purpose. They were successful. Noiselessly, but steadily they pursued their policy, insinuating themselves into the colleges, academies, and lower schools. Who could fear the unpretending friends of learning, especially the humble teachers of childhood—holy women and sisters of charity? But, all at once, as if by the sorcery of an evil spirit, the Reformation was checked in its proud career; and suddenly and unexpectedly, Popery leaped into the field, girded with the strength of its palmiest days, and commenced forthwith a system of universal coercion. To question then the *design* of the movements of Romanists in this country, betrays extreme ignorance of the nature and history of Popery; and to regard their operations with indifference is the height of infatuation and folly. There is treachery in their kiss of

charity. There are coats of mail under the hood and the cowl. There are armed Greeks concealed in the hollow offering which they feignedly present to Minerva.

If they once succeed in becoming the educators of the youthful West—the country is theirs! The balance of power will quickly pass into the hands of the Church. The seat of the American government will be virtually transferred from Washington to the city of the seven hills. Measures of public policy will be concocted, and put into efficient operation, not in the halls of the capitol, over which the flag of the union now proudly waves, but under the dome of St. Peters. And what then? The question is no sooner proposed to intelligent American women, than it is answered. To say nothing of the feelings of hatred and jealousy which some of the Monarchs of Europe have not hesitated to express towards this rising Republic, from which, in the event of the Papal ascendancy, we could augur only evil; who knows not that the very *principles of the Romish religion* supply motives for the most bitter and savage intolerance? Popery cannot endure difference of opinion or worship. To harbor a thought in opposition to the Church is a damning sin. The doctrine of the independency of the civil power is the pestiferous heresy of politicians, which is to be driven from the face of the earth by fire and sword. Hence, *from premises which his faith furnishes* we might infer, without any breach of charity, that the more sincerely and conscientiously the Papist is devoted to his Church, the more dangerous enemy is he to civil and religious liberty. History confirms the deduction of reason. And as one of the most sincere, conscientious and naturally affectionate of men, Saul of Tarsus, was, when a Pharisee, the most zealous of persecutors, thinking that in his endeavors to crush the cause of Christianity, he was doing God service;—On the same principle, the most amiable and pious Catholics have been the most fierce and intolerant propagandists. Let then that Church once gain the ascendancy, and “farewell, a long farewell to all our greatness.” The favorite maxim, by means of which she has so often succeeded in reducing the most power-

ful governments of the earth to a state of vassalage, and which now works like a charm in holding Italy under the iron sceptre, "Divide et impera," divide and rule—would be set into active and powerful operation here. With a view to create the necessity of a mercenary soldiery, and thus pave the way to a system of boundless and uncompromising coercion, this nation would be rent into fragments.

The consideration which appeals the most powerfully to the heart of the Christian patriot, when contemplating such an event as possible, is the certainty that with the fall of this Republic, the social, intellectual, moral and religious *progress* of the race must be arrested for ages. Such a catastrophe could not take place without its being followed by a most heart-sickening retrocession of the human mind. The shadow on the dial-plate of Time would go back many degrees instantly. What though we might be safe in our New England fastnesses? What though Liberty might still linger around the cradle of her birth? Our usefulness as men and as Christians, would be greatly curtailed. That field—that broad field which we now love to call our country, which we hope is destined by high heaven as the chosen theatre on which Truth is yet to achieve its noblest victories, would be lost to us; and a gloomy, cruel, ghostly despotism would usurp dominion over the minds and consciences of millions of our countrymen and countrywomen. A great light would be extinguished. A great example would be lost to the world. The reformations so auspiciously commenced, would be suspended; and the thousand fountains, which are now sending forth their streams for the healing of the nations, would be dried up. Those clouds of superstition, idolatry, ignorance and vice, which for centuries have brooded in sullen gloom over almost the whole earth,—but through whose breaking folds some beams of the sun now shine, painting upon their dark surface the bow of promise, and giving the cheering hope of a clear and serene sky—would return *like clouds after the rain*, overspreading the entire heavens, and shutting out the light of the sun, and the light of the moon, and the stars for many days."

After affirming this catastrophe to be as certain as the success of the Romanists in their endeavors to become the educators of the West, Mr. Towne proceeded at some length to show that the danger of their success is real and not imaginary. He then illustrated *the power and permanency of the impressions received in the nursery, and the school-room*; and remarked that this fact, although a source of alarm, on the supposition that the children of the West are to be educated by Romanists, should certainly arouse and encourage Protestants to take this work into their own hands, and prosecute it vigorously. He spoke of the influence of the pious Protestant teacher, and especially of the female teacher; and of the bright anticipations we might indulge with respect to our country, if teachers of this description could, in sufficient numbers, be immediately scattered over the Prairie land. In concluding his address he said:—

Where shall we look for teachers of this description? They are not to be found among Protestants at the West in sufficient numbers to meet the exigency. They must come from the East, and principally from New England. But who shall call the attention of the daughters of New England to this most important but distant field? And if any are disposed to enter it, who shall select for them suitable localities, and provide friends, homes, and protectors?

Ladies, this is the work of your Society. It is a good work. It is a great work. It is meeting the enemy at the point where there is most to be feared from him; but where, I verily believe, he can be the most effectually routed and despoiled. Heaven grant that your enterprise may find favor in the eyes of all your countrywomen. *We* have thought to vanquish the enemy by means of a more imposing artillery;—but perhaps the pebble and the sling shall cause the giant to bite the dust.

DR. WATERBURY'S ADDRESS.

I would congratulate the ladies of the association, on the encouraging prospects of usefulness which their first anniversary presents.

The experiment which the past year has enabled you to make, in what may be considered quite a novel method of doing good, is entirely satisfactory. The second year of your existence opens auspiciously, and will serve, I trust, to confirm the confidence of the Christian community in your plans, to augment your resources, to quicken your zeal, and greatly to enlarge your field of operations.

Having listened with great satisfaction to the address just delivered, in which the claims of the West have been forcibly and eloquently presented, I shall not take up your time, by any extended remarks on the general subject.

It is now conceded, that unless the West, in its formative social state, and under its rapidly augmenting political power, shall have moral help from the older states, ignorance and irreligion, with all their concomitant evils, must roll back upon us a desolating influence. Independent of all selfish considerations, however, we owe the inhabitants of our new settlements, a debt of obligation. Living so near to us, and growing up under influences so fatal to their own happiness, we ought in the spirit of the Apostle to consider ourselves their "debtors." But they are also as it were, bone of our bone. They are a corporate and influential part of our nation. They are, to a great extent, the enterprising offshoots of New England. These circumstances increase their claims upon us for intellectual and moral help.

In western civilization, necessity is the first impulse. The

forest must be cleared—the hut raised—the ground tilled. While this is being done, education and religious improvement, though relatively so important, are necessarily less attended to. In the meantime, a generation is coming forward, rude in manners, ignorant, and in many cases with little sense of religion. Hence the importance of occupying this moral ground, by those who can sow the seeds of knowledge, whilst the industrious pioneer is laboring for the necessities of life. And this is the field on which you have so successfully entered. Independently altogether of Papal influence, the work of imparting a religious education to western youth, is one of incalculable importance. But the industrious, and I am sorry to say, but too successful efforts of the Papists, in pre-occupying this ground; in sowing the seeds of error and superstition; aiming to secure an influence, when easiest to be obtained; planting their seminaries in important localities, and inviting, by fair promises and liberal terms, the Protestant community to commit to them the instruction of their children, render it still more important and obligatory, that we should compete with them in this wide and promising field.

To oppose the Romish power in the West, I do not deem it indispensable to indulge in vituperative attacks; to rail at their priesthood, or to offend the moral sense of the community, by a disclosure of the disgusting depravity, which, at times, has characterized them. But go forth with your Sabbath schools, your bible, your colporteur, your missionary. Where they erect a cathedral, do you plant a church; where they open a nunnery, do you establish a seminary. Let truth and Christian energy take the field, and their efforts will prove abortive and all their hopes will die. Dark as the prospect at times, has seemed, I have no fear for the West, if the available means of Christians in the East are diligently employed in her improvement. But the bible and religious books cannot be read, nor can the preacher be understood, nor can even the Sabbath school exert its legitimate influence, without the elements at least of a common school education.

Your report shows that there is a necessity for such education, wide spread and fearful. It discloses the alarming fact that in Kentucky and Ohio alone Viewing these states as among the most enterprising and intelligent; what an alarming amount of mind must be lying neglected and dark in that influential region! Your society proposes to meet this want of the western mind; to send competent female teachers—the best teachers for youth, as might easily be shown—who, in the spirit of Christian self-denial, shall labor for its improvement. What you have done is but the beginning. You have undertaken a vast and responsible work; one that commends itself to the approbation of intelligent Christians, and which is destined, I trust, to grow upon your hands, until the little seed so modestly planted at the commencement, shall grow to be a great and flourishing tree.

The Papists, it seems, are less careful to gather into schools the poor and the degraded among their own adherents, than to allure the children of wealthy and respectable Protestant families into their nunneries. The reason is obvious. With the cunning and sagacity which have marked their policy from time immemorial they seek to instill their principles into the minds of young ladies from the best families, who becoming wives and mothers will mould society by their influence.

In the West, the comparative scarcity of high intellectual culture and polished manners, gives to those who possess them, an immense influence over all the rest. Let these traits be developed in a nunnery, and be enlisted with all the zeal and bigotry of new adherents, in the work of propagating the Romish faith, and it is easy to see that an immense influence must be exerted in favor of the Papacy. And such results, we understand, are constantly taking place. Facts might be stated of a startling character, showing to what an extent Protestants have been drawn, by these means, into the meshes of the Romish religion.

What then is to be done. Evidently we must meet the enemy on this high field of influence. We must, if possible,

DR. WATERBURY'S ADDRESS.

save the influential classes from their machinations. We must at least, take away the apology which Protestants urge for sending their daughters to a nunnery, by locating female seminaries of the very highest order, in the central parts of influence at the West. Without neglecting elementary education, we must cover also this *higher* field. Ladies must be sought of the first qualifications; with grace of manners, of cultivated taste; versed in all the elegant accomplishments of life—if such can be found and be induced to go—who may undertake this mission of usefulness and of love.

It is needless to deny the fact, that a young lady exerts more direct influence any where—and from what I can learn, particularly in the West—who has a graceful manner, and is versed in what are termed the ornamental branches. Far be it from me to prefer the flowery capital, to the solid column—the ornament to the main support. But we must take society as it exists, and meet the arts of Rome by at least an innocent counteraction. It would be worth while to search through France and Switzerland for Protestant Christian ladies accomplished in polite learning; able to teach the Italian and French, painting and music, and introduce them into this field. The most strenuous efforts should be made, to save the influential families of the West from the embraces of a religion whose arms are closed upon its victims, only to crush them. I trust, ladies, that you will keep your eye in this direction; and that, as Providence favors, you will stand ready to send forth a strong influence to reach and consecrate the best energies of the Western mind. Nor can I doubt that with such efforts as you are putting forth, combined with other evangelical influences, that glorious West will become in a two-fold sense the garden of God, and that great valley yet resound with the praises of Emmanuel.





Page 2

LC584 .L25
Annual report.
Gutman Library

ARC1289



3 2044 030 149 470

